

reign, the all-powerful moulder of the royal policy in Church and State. Like most young Scotsmen who aspired to high dignity in the Church, he had spent a lengthy period in study abroad, and had, in addition, acquired experience as a diplomatist. He had some culture, was strictly orthodox, in spite of the laxity of his morals, a very stickler for the rights of the hierarchy, and the devoted champion of the old Church and the old alliance with France. Ambition, as well as zeal for the faith, as it was, entered largely into the motives of his public activity. As cardinal and archbishop, his supremacy would be indisputable over an unreformed Church, and as the protagonist of the alliance with France, as against the English alliance, which James had for a time seemed disposed to favour, he would play a master *role* in the State. He strove, therefore, for reasons alike of self-interest and orthodox churchman-ship, to prejudice the king against the new forces, political and religious, that threatened to change the destiny of the country. In both respects he succeeded admirably. Under his auspices James shook off any sympathies with doctrinal reform, and any leaning towards an English alliance he might have entertained. Henry VIII. was ousted in his suit for the Scottish king's friendship by the King of France, the emperor, and the pope. Scotland should bend under the yoke of the old Church and the supremacy of the cardinal, however much the nobility might resent that supremacy and the reformers struggle against it. From the political standpoint the cardinal's policy might appear the more patriotic, and it found eloquent and forcible expression in "The Cornplaynt of Scotlande." It certainly was not the more enlightened, for the interests of Scotland, as men like John Major and Sir David Lyndsay clearly saw, lay in an honourable alliance with England rather than with France, and it led to the disasters of Solway Moss and Pinkie. Ecclesiastically, it meant the maintenance of the *status quo* against the heretics, and, with the exception of the brief interval of the Regent Arran's aberration in favour of Protestantism in the summer of 1543, the crusade against heresy was inflexibly prosecuted till the abrupt and tragic close of the cardinal's career in

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Nevertheless, from 1535 onwards, heresy had become